

# Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## The Christian Secretary

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### TERMS.

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### Circular Letter.

TO THE CHURCHES COMPOSING THE NEW LONDON ASSOCIATION.

Dear Brethren,—Custom makes it incumbent on you, your delegates, convened at the Annual Meeting of our Association, to address to you a few remarks of such a character as in our circumstances may render desirable. If ever this may seem to be labor uncalculated for, yet certainly there are occasions on which it is of high importance that the churches individually should be acquainted with the reflections to which the state of the churches generally may give rise, in the minds of the brethren, when gathered, after the interval of a year, to review their history during that length of time.

The two years immediately preceding this meeting, to extend our review so far, have been peculiar in the history of this Association, on account of the remarkable increase of the number of members attached to the churches of which it is composed. In the former of the two years, the number of persons baptized, and the net increase of members, amounted to more than one-fourth of the whole previous number. The statistics of the latter of the two years, to be found in the accompanying Minutes, show a greater numerical increase than in the previous year, as well as a larger proportional one. Neighboring Associations, and, in fact, the Church of Christ generally in our land, has during the past year experienced a visitation of its Lord in most respects similarly gracious. In every direction, Zion appears to have been revived, and increased by souls fleeing to her, "as a cloud, and as doves to their windows." As otherwise, nothing peculiar has marked God's dealings with us, and this is very peculiar, it may not unprofitably engage our attention. Any change in our circumstances as individuals, or as churches, is important, because we know not its yet unseen results; those consequences on so marked a change, in appearance at least, promising prosperity, must inevitably be far-reaching.

In meditating, with other events, on the success of Napoleon's marshals in the east of Spain, which determined him to undertake the Russian expedition, whose ultimate results were the annihilation of his power, the philosophic historian of Europe, from 1789 to 1815, makes the following reflection: "In the very events which at one period are most the objects of our desire, whether as communities or as private men, we can subsequently trace the unobserved causes of our distresses; in the evils which we at the time regarded as altogether overwhelming, we afterward discern with thankfulness the secret springs of our blessings or improvement." This reflection always verified elsewhere, is not falsified by the history of the church of Jesus Christ. Of this, proof enough is found in the fact, that its days of outward prosperity have never been its "years of the right hand of the Most High," in purity of doctrine, spirituality, love and self-denial. The clearest exhibition of these graces, must be sought for when and where the historian of the church must record, that its members "were stoned, were sawn asunder, were tempted, were slain with the sword, wandered about in sheep-skins and in goat-skins, being destitute, afflicted, tormented." From this period has the Holy Ghost selected his patterns of human faith; and to it must we resort for patterns of every other Christian grace, as well as of faith.

We fear that so far from forming an exception to the laws of human infirmity, we are as much as any exposed to danger from prosperity. As a denomination, we have frequently been despised by the rest of our Father's house. We have endeavored to vindicate our claim to exemption from so unpleasant treatment. In accomplishing our purpose, the weapons of our warfare have been carnal rather than spiritual. Our learning, our wealth, and especially our numbers, have been adduced as proof, that if a whit behind the chiefest of our brethren, we were at least not despicable. We have thus been exposed to the guilt of repeating David's sin when he commanded Joab to number Israel and Judah that he might know how many they were. There is danger connected with the desire of increasing the number of church members. Such increase may assume not indeed too great a degree of importance, but so great a one as to lead us into errors of judgment and action. In consequence of this, our intention is, brethren, to specify some of the errors to which an intense desire for the increase of the number of Church-members exposes us.

At the outset, let us disclaim the existence of any fear that we are too zealous for the salvation of souls. Nor let it be supposed that we fear too many have been converted. Too many souls cannot be converted; nor can they be converted too fast who are dying by thousands every hour. We expect to see the Spirit more extensively poured out. Revivals we advocate, we pray for, we anticipate, of mightier power, and of purer results, than have ever yet been witnessed. But human infirmity is ingenious enough to extract evil from "every good and every perfect gift" of God. The dangers are not inevitable, but they

are threatening, and only extreme caution will avert them. We proceed to mention some of them.

First, an excessive desire for the increase of the number of Church-members exposes us to the adoption of a wrong criterion of a prosperous state of a Church. A Church is never in any respect prosperous, if the number of genuine converts attached to its communion is not constantly increasing. How great this increase must annually be, it is not in our power to determine. It is the Father's intention to merge all the kingdoms of the world in the kingdom of Jesus Christ. The Church was instituted in great part to accomplish this work. To secure its accomplishment, we see the primitive Church led on by the Apostles laboring. To its advance there is but one limit; "its labors, toils, and prayers," have only one termination. It may be deficient in much that is desirable, and yet be really effecting its mission, as in the midst of persecution; yet this can never be the case when its converts to the Lord cease to be multiplied. So indispensable an element of prosperity do we regard increase.

The error to which this exposes us, is the supposition that, because a Church cannot be prosperous while not increasing, increase must necessarily be prosperity. We usually judge of the state of a Church by the statistical table of the Association to which it belongs. We usually speak of a Church numerically increased, as prosperous, when not so increased, as unprosperous. And many always attribute cautiousness in assenting to such principles of judging, not to a holy jealousy, but to a want of "zeal for the Lord of hosts." Hence it is evident that we usually consider numbers as constituting prosperity. If this be a correct mode of judging, then the most prosperous body of men on earth bearing the name of Church, is that at whose head is the Pope of Rome. The flaw in our judgment lies in excluding the idea that the additions made may not be genuine converts by means of the truth. But numbers may be secured by discarding one of the cardinal doctrines of christianity, or by overlooking or perverting one or more of those least agreeable to unconverted men, or by changing the character, and diminishing the amount, of the evidence of a change of heart. Surely such numerical additions do not ensure prosperity. Nay, however essential increase may be, whether prosperity results from it must depend on the character of those who constitute that increase. None, we imagine, will dispute this. Our exposure to error we must have felt; let us guard against the dangers into which it renders us liable to fall.

Secondly, this desire exposes us to the error of overlooking and neglecting our essential constituents of religious prosperity as the increase of numbers. Conversions, we repeat, are an essential part of prosperity, but they cannot be made more than one of many essentials without injury to the Church of Christ. It is as important that the Church be correct in doctrine, and faithful in discipline; that it be setting the world a holy example, increasing its conformity to the Gospel of Christ, and actively laboring, even with self-denial, for the universal extension of the Redeemer's kingdom. When doing these, as well as multiplying its numbers, and then only, it is prospering. Prosperity no more allows it to be defective in one than in the other. And that Church only is prosperous in which the knowledge of divine things, piety, and usefulness, keep pace with the increase of numbers. This is the true criterion of ecclesiastical prosperity. All this grows out of the fact that the Church of Christ is not a mere receptacle of apparent converts, but a school and a vineyard—a place of instruction, and discipline, and labor. The universal and invariable tendency of a special interest in any subject is, to lead to its pursuit to the neglect of others equally important though of less present interest. So if we make numerical increase the great thing to be desired, we shall be in danger of making it the only thing desirable, and in consequence we shall exert ourselves and pray for it alone, though but one element of prosperity. To this we are exposed; whether we have fallen into the error or not, let the answer to the following questions determine. Do we as Churches desire the increase of personal piety as much as we desire the increase of our numbers? Do we aim as much to secure the former as the latter? Do our contributions as Churches for the extension of the Redeemer's kingdom, keep pace with the number of our additions? We fear the only response that can be given to these questions indicates that the error we should shun, is one that we have fallen into. It is too late to prevent exposure to the danger, it is too late to avoid it in future. Let us do so, for if not done, its result will be not only to make us permanent infants in the family of Christ, but it will extend so far as to make us indifferent to every thing but our own immediate connection with the cause of Christ at home. Such selfishness is above all things to be deprecated.

Thirdly, we are exposed by this desire to adopt an erroneous criterion of fitness for the work of the ministry, and of success in the discharge of its duties. An excessive desire for the increase of the Churches in numbers, has a tendency to make success in inducing men and women to be baptized, the criterion by which to judge the ministry. To this point the inquiries of some Churches are mainly directed when in quest of a Pastor. Not men full of the Holy Ghost and of faith, not men to instruct by their good lives and pure zeal, as well as sound views of revealed truth, but men who will attract and arouse the crowd, be it even by low witticisms and stale jokes; men who have the faculty to multiply candidates for baptism are the individuals desired and preferred. Do we speak of an anticipated evil which has never had a real existence? Have not many Churches, or at least individual members, really made this their first and principal inquiry, in regard to the fitness of a candidate for Pastor among them? Have not others dwindled into minor considerations, compared with this? Success in this point is an important indication of fitness for the ministry, we all allow, but only in case it is accompanied by other as essential or more essential qualifications. For a bad man may outnumber by his converts every competitor; an unsound man always has the advantage in this particular over him who holds the truth in purity. Very evidently this is not the only, nor even the main ingredient of a successful minister's character. His measures to ensure the end, are as important as the end itself is. His moral and religious character, the correctness of his views of the doctrines of the Bible, and of the obligations of Christians, his capacity to build up a Church by nourishing it with sound doctrine, his faithfulness in maintaining its discipline, are all as essential as capacity to increase its numbers. It is hurtful to make the last the principal quality of a successful minister, because, besides being an error of itself, it leads the Church to place a dependence on the ministry that should be placed on the Holy Ghost alone; to overlook, or to esteem lightly, our dependence on the Spirit, and our subjection to the purposes of God; to undervalue the co-operation of the Church and the ministry; because it exposes ministers and those preparing for the ministry to despise any thing that does not tend to produce immediate results of this character, while at the same time it tempts them to adopt incautious and unhallowed measures to secure such results. Observation merely, almost without reflection, must convince us that this error has been embraced by many practically, if not by direct avowal.

Fourthly, this desire of increase exposes us to be lax in the application of the tests of piety to candidates for baptism. The principle at the root of the error is, that anxiety to secure the addition of an individual to the Church may bring us down to what he possesses, if he cannot come up to what the gospel requires as evidence of conversion. The law of Christ is very plain in regard to the character of candidates for baptism. We at our peril baptize a man, and admit him to Christ's Church unless he gives evidence of "repentance towards God and faith in the Lord Jesus Christ." The word of God has not left us to ourselves to determine what is this evidence. Yet there is no authority on earth competent to control the action of a Church in the admission of members. The safe ground manifestly is to require the fullest allowable evidence of a thorough change. It is as manifest that any thing like exposure to an influence which would lead us to diminish the amount of evidence of conversion required is most earnestly to be deprecated. And yet what so potent an influence is there tending this way as the desire to increase the numbers of a Church? In proportion to the requirements made of candidates for baptism always will be their number. Scribes and Pharisees, and publicans, and harlots, and unjust, and extortioners, will all come to our baptism, if we adapt the requirements of candidates to their convenience. Caution most strict, and vigilance most wakeful must be observed, or, almost unconsciously, we shall be led by anxiety for the numerical increase of the Church, to overlook defects of Christian character great enough to invalidate any amount of evidence of conversion that may exist.

In the last place, we would notice the danger of being led by an excessive desire for increase to overlook the character of the means used to bring individuals into the Church. God has a work of a peculiar character to accomplish; the instrument of its accomplishment is the Church. His word is not only the guide of the Church, but is, at the same time the means to be used by it to accomplish its work. The Holy Ghost is the presiding and life-giving agent. To the limits within which God has restricted us we must be confined. These are, that preaching is to be the principal means used by the Church, and that our themes and patterns of preaching are to be drawn from the word of God. Care must then be used that the means employed be the appointed ones. Some forget that apparent conversions may be effected by unwarrantable and even unhallowed measures. The securing of the end seems to such to close the door to any inquiry into the nature of the means used for the purpose. Although good may result from even the most indefensible measures, yet that "the end sanctifies the means" is a doctrine that we pray God, if it cannot be banished from earth, to keep within the limits of its favorite dwelling, the Papal Church. Long, long may the Church of Christ be kept from the contamination of its presence within its hallowed precincts. But we are always in danger of acting on the basis of this principle, and we always shall be, until human fallibility reaches the term of its existence. And a form of it has been used to defend otherwise indefensible extravagances, whenever they have been connected with a season of religious awakening. We refer not to excitement, for this is warranted, if on any important subject, more than on any other, on the subject of religion, because of its paramount importance. But we refer to the means of producing the excitement. There must be the simple truths of the Bible stated in a manner befitting their awfulness and sanctity. The allowableness of excitement, it may be even intense at times, must not be made a cloak for indulgence in actions, or language, or doctrine, extravagant for the sole purpose of attracting or exciting by its extravagance. Not even the success of such measures, should it seem to increase a church, warrant their use. It is every way indefensible, because they are in themselves wrong. And God's disapprobation has always ultimately been seen in the Churches adopting them, however much prosperity they may have appeared at the moment to secure. Always exposed to the danger of adopting erroneous measures to secure a good end, our exposure is increased in proportion to the increase of the desire to secure the object. Hence in a time of revival we are peculiarly liable to adopt unwarrantable measures to secure the salvation of souls. And at any time when their salvation assumes importance in our view we are exposed to the same danger. And it needs rare moral reso-

lution to withstand the current of popular feeling in such circumstances. But for the sake of Christ's cause, as it is involved in the purity of the church, let us scrutinize with an unceasing jealousy the means proposed to us for the advancement of the Kingdom of Immanuel. Never let us allow ourselves to depart from the use of God's accredited means, even for the purpose of trying an experiment. Too many have been tried already. Often and sorely has the church smarted under their influence. Enthusiasts, for such there may be, may rail at our ignorance or stupidity or want of zeal. But be as ignorant as the New Testament of our Lord leaves, and as stupid as it makes you, and always limit your zeal by the hedge which it has set. When we have thus faithfully done our duty, our agency and responsibility are at an end. If we have never committed the error we now refer to, may we be so blessed as to find that to be forewarned is to be forearmed, otherwise disaster from which recovery will be slow cannot be avoided or averted.

We have spoken to you, brethren, of errors, and of consequent dangers to which we are exposed. It is a blessing of God that exposes us to them. They are the dangers incident to a very important element of prosperity. A review of our history for two years seemed to demand them. The hope that in the future are brighter and more glorious days pressed the demand. Remember, the greater is our exposure from these circumstances, and from the fact that it arises from a state of feeling which we are bound to possess. We must be zealous, we must care for souls, we must desire the increase of the Churches, and the extension of the cause of Christ. For these things we must labor and pray. But this, brethren, never for an instant forget, is not to be our sole object. Making it so, or attaching an excessive degree of importance to it, is the source of all the errors with their consequent dangers to which we have adverted. Imagine for an instant the disastrous results of the falling of the Church into these errors. Who can set the bound beyond which their evil influence shall not flow over upon the Church? Can even the great enemy of souls devise a more potent evil reflex influence on the Church and the world? And yet our exposure to them is not a mere bugbear, a mere "lion in the way" of the sluggish. Times of prosperity have led the Church into them hitherto. Must she suffer loss again? Must the current of the sea of prosperity bear her upon the same coast of danger there to suffer the wreck of her newly excited hopes? The Great Head of the Church avert the danger! These errors are not necessary; they may be avoided; and yet unless on our guard, and preserved by the Holy Spirit, the tendencies of human nature will inevitably land us in the midst of them.

Remember then, brethren, your Delegates in conclusion would say, what God has done for us with devout gratitude. Slacken not in diligence one jot, extinguish not one ardent desire for the salvation of souls, diminish by no means the amount of your labor for this purpose. Nay, brethren, rather bear in mind, that you have not yet attained the desirable point of zeal, and consecration, and self-denial. But ever, with abundant and incessant prayer to the Lord of the harvest for the increase of your piety as individuals and as Churches, for the multiplication of genuine conversions, for the increase of the power of the Church in subjecting the world to Christ, guard against the errors to which an intense desire for the increase of the Church exposes it, for they are full of hazard to its best interests.

### Thinking one's self Perfect.

Dr. Samuel Hopkins, from whom the system of Hopkinsianism is derived, having always maintained an irreproachable moral character, was received as a member of the church in Waterbury, Conn., his native town, without having experienced a change of heart. He was then a member of Yale College, and maintained the habit of daily reading the Scriptures and of secret prayer. So holy and blameless was his life, that he writes of himself respecting his evening devotions, "When I thought of confessing the sins that I had been guilty of that day, and asking for pardon, I could not recollect that I had committed one." It was not until his last collegiate year that he discovered the entire depravity of his heart, during a revival under the preaching of the Rev. Gilbert Tennent. From that time he was a new creature in Christ Jesus, and as would appear from his diary and writings, never experienced again that peculiar difficulty in his devotions either morning or evening, although his life was illustrious for its uncommon purity of practice and its heavenly temper.

This instance should stand as a warning against the professions of those persons who can find in themselves no sins to confess. How great was the self-delusion of Hopkins! How different his impressions when the commandment came home to his conscience, with a convincing power and light. "The same danger of self-delusion was illustrated in the case of the good young man who went away sorrowful because he had great possessions. 'The same principle was exhibited in the Apostle Paul, who was alive without the law.'"

"Oh, would some power the gulf give us To see ourselves as others see us."

It is much better to pray to Him who searches the heart, that he will enable us to know ourselves as we appear in his sight, than to imagine or declare ourselves perfect. If men the most renowned for piety always manifest some imperfections even to the eye of their neighbors, how far from perfect singleness must they seem to the all penetrating eye of Heaven! Nor will it do to say these little sins are not worth counting, for every sin is an evil and bitter thing for men, and an abominable thing to a holy God.—N. Y. Eccl.

### A Broad Mind.

A few days since, I heard a clergyman describe a deacon of his acquaintance as "a man of a broad mind." The expression reminded me of a

little incident that occurred when I was in the city of Paris. Being in company one evening with several literary and religious friends, Mons. was pointed out to me as the editor of one of the best religious journals in France—a man of consistent piety, and a decided Protestant. He was very diminutive in size, and to a stranger appeared quite unattractive. While conversing with Mons., a worthy Protestant minister, who preaches in the Faubourg du Temple, the conversation turned upon the religious periodical literature of Paris, and ultimately upon the little editor aforesaid. This minister, whose knowledge of English was very limited, remarked concerning him, "He is a very large man." Without thinking of the French sense in which he used the word large, I instantly turned to see if I had misjudged the physical proportions of the editor, and also to see, what I had not yet seen, a large Frenchman. My optics served me as before, and then the true idea occurred, that the description was figurative, and applied to the mind rather than the body. Subsequent acquaintance with the gentleman satisfied me that his admirer had not spoken too strongly—that he was truly "a very large man." His mind was developed in breadth as well as length and height, and therefore stood firmly on its basis, Truth. He took broad views of every subject, and consequently his opinions were intelligent and comprehensive. His philanthropy was broad, embracing the whole human family. I have seldom seen a man who answered so perfectly to the description "very large." Such minds are rare.—Chr. Watchman.

### The Two Classmates.

I saw two gray-haired men together one pleasant autumnal evening. They had met in the autumn of their lives, which was also pleasant. In childhood and youth they were companions. Together they fitted for college and were classmates in the University. After qualifying themselves for the practice of two different professions, one had settled in his native town and the other had gone abroad. Since that time they had seldom met; and for the last fourteen years, but once. It was interesting to hear them recall each vanished pleasure, and recount the various adventures in which they were participants in early life. The first dancing party, the first "courtship visit," the numerous sports of their youth, were all still fresh in their memory. The eye already growing dim with age brightened again and beamed with joy, as the narrator looked back through the vale of years to the gay scenes of other days. Then, too, the dead were called up in remembrance.—How freely now were their virtues praised! And their failings, which were not overlooked when they were living, now seemed to be forgotten.—On this occasion these old friends sat down, probably for the last time, at the hospitable board of one of them, whose children and grand-children were gathered around him. Their consciousness of well-spent lives and their stable hopes of future happiness, threw a light of cheerfulness upon the scene. They had realized for themselves the rewards of virtue; they had found that "all her ways are ways of pleasantness, and all her paths are paths of peace." As I beheld them, I was reminded of the words of Scripture: "the hoary head is a crown of glory, if it be found in the way of righteousness."—Mass. Spy.

SICKENING SPECTACLE IN A SLAVER.—The following is an extract of a letter, dated her Majesty's ship Figueira, Rio de Janeiro, Sept. 11, 1843:—"The Frolic arrived here last night with a slave she had captured off Cape Frio, having on board 360 slaves, men, women, and children. This slave was only about double the size of one of our launches, and the poor unfortunate beings were packed in her like as many herrings would be in a cask. It appears that they had been stowed in like this for the space of forty-five days.—Death had happily released a great many of them from their torture. But oh! the sight of the living masses of corruption was enough to strike terror into the most lively heart, as they were covered in sores from head to foot. They were as soon as possible relieved from their forty-five day region, being taken out and placed on board the receiving ship for that purpose. You can more easily imagine that I can describe the skeleton frames of these poor wretches, when I tell you that 220 of them were taken at once into our launch, and conveyed to the receiving ship. Our men really sickened at the spectacles they had to behold in the shape of humanity; and I was glad when the last had been taken out, for I never beheld such a sight before. There were among them fifty female children supposed to be under seven years of age, and forty-five males under ten."

STRANGE COINCIDENCE.—The Courier Francaise states, that some days since a statesman and academician, in the course of a conversation which took place in the library of the National Institute, observed that, in the middle of each century for the last five hundred years, some great social crisis had occurred in Europe. "In 1440," said he, "it was the art of printing which created a revolution. In 1550, it was Luther who shook the foundation of Catholicity. In 1650, it was Bacon and Descartes who demolished the infallibility of Aristotle. In 1750, it was philosophy which triumphed, and prepared the way for the revolution of 1789. We approach the year 1850, and it is evident society is preparing to undergo a fundamental revolution."

Some birds never make a noise but at the approach of foul weather; so there are persons who never cry to God but when his chastening hand is upon them. This is selfish; what can God think of your religion, if you never seek him but in trouble!—Jay.

The mind has over the body the control which a master exercises over a slave; but the reason has over the imagination that control which a magistrate possesses over a freeman.



**TWELFTH BAPTIST CHURCH, KENSINGTON.**—This church, which was organized about three years ago, and has been greatly blessed under the pastoral care of Rev. F. Ketcham, has lately dismissed about 150 members, who intend to be constituted into a church in West Kensington. A district quite populous, and sufficiently remote from any other Baptist interest to afford an excellent field for a new colony.

Brother Ketcham is at present laboring with the new interest, having resigned the pastoral care of the Twelfth church.

Br. Emerson Andrews is now laboring with, and will preach a few Sabbaths for, this destitute church.—*Bap. Advocate.*

**ROMAN CATHOLIC MISSIONS.**—The Roman Catholics of Ireland have erected a spacious and splendid college near Dublin, for the education of priests for foreign missions. It is under the sanction of the Pope, and the Archbishop of Dublin. Already there are forty students, and there is accommodation for 200. The missionaries are destined for the East Indies, the West Indies, Australia, the Cape, New York, &c. In the advertisement asking subscriptions, it is announced conspicuously, that "the adorable sacrifice of the mass is offered up every morning for all the subscribers and benefactors living and dead." About 20,000 dollars have already been subscribed.—*Bost. Recorder.*

"Father, what does the printer live on?" "Why child? You said you hadn't paid him for two or three years, and yet you have his paper every week!" "Take the child out of the room,—what does he know about right and wrong?"

## Christian Secretary.

HARTFORD, JANUARY 5, 1844.

Eighteen Hundred Forty-four.

It is customary for editors, at this season, to wish their patrons a "Happy New Year," and so very common has this practice become, that it is now received as a matter of course, on the part of the reader, and is passed over with a mere glance at the words, which he is in the habit of reading every New Year's day. Without attempting to write a sermon on the shortness of time, or a long exhortation on the improvement of the future, both of which our readers understand as well as ourselves, we cannot forbear, at this time, tendering our warmest thanks to our numerous friends, for the renewed assurances of friendship, which we have so often received at their hands. It is by the many little tokens of regard and kindness from those whom we are permitted to call our friends, and a disposition manifested on their part, to sustain us in our labors, that we have frequently been enabled to dismiss the gloom and sadness with which we are sometimes surrounded, and look forward to the future with renewed hopes and encouragement. It is now nearly four years since we became connected with the Secretary, during which time we have passed many pleasant hours, and formed many pleasant acquaintances, with those who before that time, were strangers to us. Whatever may be our situation in life hereafter, the remembrance of the pleasing interviews with our brethren from all parts of the state, as well as those of other states, will be among the pleasantest reminiscences of our life.

A new year has just dawned upon us, bringing with it, as it inevitably must, its joys, its sorrows, its partings, and the closing up of life to some of us, and it becomes us, as men, as Christians, to enter upon the commencement of it with renewed consecration of heart to God, so that by leading a life of godliness here, we may all be prepared to meet in a world where New Years never occur, and where happiness is perpetual.

### Light from the South.

The editor of the Biblical Recorder has met with an "Unexpected Favor," as he is pleased to term it, in an offer lately made by us, to copy into the columns of the Secretary any light which might see fit to give us upon "the mischievous and disorganizing tendencies of abolitionism," and thus gives vent to his unexpected pleasure:

"It is so unusual a thing for a Northern or abolition editor to talk of copying anything that may be written at the South against abolition, that we are really surprised to find the editor of the Secretary pledging himself to copy into his paper 'any light which we may see fit to give him.' We profess to be in possession of no 'light' which is not common to both the South and the North; nor did we suppose that we were advancing anything that was new, or that could be fairly disputed, when we represented the tendencies of abolitionism to be both 'mischievous and disorganizing.' As the editor seems to be ready for a little controversy, however, and has pledged himself to let his readers see what we have to say on the subject, we will commence by submitting to him, and their consideration, the following questions:

1. Have not abolitionists been striving to produce non-fellowship, division, and actual alienation, between northern and southern Christians?
2. Has not abolitionism been a fruitful source of contention and ill-will between different parties of Christians and citizens of the North? Has it not, in some instances, led to riot and bloodshed?
3. Has not abolitionism been the cause of more embarrassment to the Board of Foreign Missions, and done more to divide their strength, to weaken their influence, to reduce their resources, and to paralyze their exertions, than all other causes of mischief put together?
4. Has not abolitionism been the cause of actual division, both in sentiment and action, among the friends of missions at the North?
5. Have not abolitionists been endeavoring to produce dissatisfaction, discontent, and discord, to use no harsher term, among missionaries who have been long in the employ of the Board?
6. Have they not actually succeeded in producing such effect in part? and is not Mr. Wade's letter proof of the same?
7. Is it not clear beyond all debate, that anything productive of such effects is both "mischievous and disorganizing" in its tendencies?

When the foregoing questions shall be fairly met, we have one or two more, to which we shall beg the editor's attention.

The editor of the Recorder may dispense with his surmise at finding us willing to copy into our paper any light upon the subject in question, let it come from what source it may. Our only object is, the promulgation of truth; and it is immaterial to us whether that truth is found in the un-

dered to Romance, Love, News, &c., and is to be neutral in Religion and Politics.

For the Christian Secretary.

### Revival in Norwich.

The Central Baptist church in Norwich are furnished with a rich occasion of gratitude to God, for his unmerited goodness to them during the past year. Truly to this infant church, it has been a year of the right hand of the Most High. As an individual member, I feel that we may lift up our heads and rejoice, letting our light so shine before others, that they, seeing what the Lord hath wrought for us, may be led to glorify him, take courage, and go forward in the work of building up the walls of the spiritual Jerusalem, knowing that their labor is not in vain in the Lord. And while we have an occasion for gratitude and joy, we certainly have increased occasion for humility and self-prostration before God, when we see how ungrateful we are, and how little we do for him.

We have, during the past year, enjoyed two seasons of special revival. We have had 13 weeks of protracted meeting, in which we have had preaching by an evangelist every afternoon and evening, and as a result, 141 have been baptized into the fellowship of the church.

Though the labors of brother Knapp here were not attended with that great apparent success, which has heretofore crowned his labors, yet they were not in vain. An unusually revived and happy state of feeling was produced in the church, and much fervent prayer offered in behalf of perishing sinners. After Br. K. left, the work seemed to go on with increased interest. Nearly 50 of the above number have been baptized since brother K. labored with us.

Last Sabbath, it being the close of the year, our Pastor gave us a sermon suited to the occasion, which he called a farewell discourse to the year. It was founded on the words from 1 Chron. xxix. 15. "For we are strangers before thee, and sojourners as were all our fathers; our days on the earth are as a shadow, and there is none abiding." After alluding to the occasion and circumstances under which these words were spoken, he remarked: "In the midst of the revolutions of time and providence, we are brought this afternoon to a point where the language of our text becomes exceedingly appropriate to ourselves. Another year has almost gone; gone, and with it many of our dearest friends. We, the monuments of special care, and of sparing mercy, have met in this house of prayer, to take a solemn retrospect of the past, and to offer a farewell to these last dying hours of this eventful year. We, this afternoon, are crowded by the hand which holds the spheres in their revolutions, as it were, upon the last, overhanging point of time, and all beneath, above, behind and before us, as well as on either hand, is eternity. How solemn the position! What a post of observation! May the presence of Him, whose existence is one eternal now, graciously aid us in our meditations. The brevity of life is the theme taught us in this text."

"Perhaps there is no fact which man is more prone to lose sight of, than the brevity and uncertainty of his life. He will recollect every thing else almost, sooner than he will that he is born to die. His mind is constantly crowded with the images of the past, and his imagination ever alive to conceive new and beautiful scenes for the future. He scarcely has a moment of sober reality. Thus time flies on unnoticed. The great end of life is forgotten, till a dreadful eternity gathers in upon the soul. But let us see, what view the Bible gives of this subject."

The patriarch Jacob, though he lived till he was a hundred and twenty years of age, still he said just as he was dying, that few and evil had been the days of the years of his life. Gen. xlvii. 9. Job says man that is born of a woman is of few days. Job xiv. 1. Again—there is but a step between me and death. Our days on earth are as a shadow, and there is none on earth abiding. As a shadow—what image could be more striking—See yonder shadow as it flits across the plain, aged man or woman. That is an emblem of what your life has been. And if that is fitly described by a shadow, the remaining moment's to stay, you have on earth, cannot be described. We can only say it is time with you now, the next step is eternity. Let the man of prime and strength consider that the shadow is the best emblem of his life—that it is ever passing and will soon be gone. But look again. Behold thou hast made my days as an hand breadth and mine age as nothing before thee. Surely every man at his best estate is altogether vanity. His days are as grass—as the flower of the field, so he flourisheth. For the wind passeth over it and it is gone. Our life is even as a vapor that appeareth for a little time and vanisheth away. Now we have four classes of figures employed by which to describe the brevity of life. 1. A shadow. 2. The breadth of the hand. 3. The vapor. 4. The grass and the flower of the field. If we look at actual facts touching the brevity of human life, we shall see that the Bible description is not overdrawn. I have attended on average, nearly one funeral a week the past year. This number multiplied by all the pastors in the city, we shall see that a considerable army from our midst has gone to the grave.

Again—if we notice the facts pertaining to the business matters of this life, we shall see that the most we can boast of, is a hand breadth of

life. Few who plan and commence a piece of work of any considerable magnitude ever live to finish it. They lay the plan and perhaps before they have scarcely commenced their work, death calls them away and others must finish it. Go to the monument on Bunker hill and ask for those who with patriotic hearts planned and laid the foundation. Alas! Death has borne them away or others reared the pile. Observe the young man just commenced in business—he girds himself with strength and walks our streets with a tread that bids defiance to death. We look again, paleness gathers around his cheek, and we bear him away to the grave.—Several other points were discussed and illustrated, showing the brevity of human life such as the scantiness of intellectual development, the great work to be done for this world, and the slowness with which it has progressed on account of the early deaths of those engaged in it, and especially the individual work which devolves on us in making ready for death.

He then remarked if time is so short with man, how ought he to improve it. How do matters stand between yourself and your fellow man? How has this year been improved? Its precious hours?—Its precious privileges. How have we treated our Maker? How have we treated his providences? But especially how have we treated his Son, the Savior of lost man, and finally in the close he remarked that this year had in many respects been a peculiar year. It is the year in which many of the disciples looked for the coming of their Master in the clouds of Heaven. It has also been distinguished for the wonders of divine grace in the conversion of souls. How many will date from '43 the commencement of a new life. The number which had been added to the church during this year was then mentioned. We were admonished that we must soon bid farewell to this year, and this closing remark offered. O how overwhelming the reflections of him who watches for souls as they that must give account. The whole was solemn and impressive and calculated to move the auditory to the most solemn consideration. At the close of the services the following very appropriate original hymn, by our brother Charles Thurbur, was sung by the choir.

Norwich, Jan. 1, 1844.

### A HYMN FOR THE CLOSE OF THE YEAR.

BY CHARLES THURBUR.

Another year is rolling,

To its declining sun;

Its knell is almost tolling,

Its history almost done;

A few short moments tarry,—

O, wanderer on life's sea,

What message shall it carry?

What tidings tell of thee?

Is every fiber broken,

That bound thy deathless soul?

Has Jesus sweetly spoken,

"Thou faith hath made thee whole?"

Then though old age creep o'er thee,

And earthly comforts fade,

Hope spreads a feast before thee,

And faith a heaven on high.

Or art thou still enchanted,

With sin's delusive charms?

O, fly, while time is granted,

To Jesus' circling arms,

That when the year is parted,

This message may be given,

"One traveler home has started,

Upon the road to heaven."

We look in vain for faces,

That once began to beam,

But ah! they've left their places,

Their earthly work is done.

Who next, earth's ties shall sunder?

Who next shall, coffin'd, lie?

Let each the question ponder,

Kind Father, "is it I?"

When midnight darkness gathers

O'er yonder star-lit dome,

This year will join its fathers,

And let the new year come.

Who'll close life's fatal story?

Who'll live its seasons through?

May those go home to glory,

And these prepare to go.

O! Thou whose word resounded,

And time his course begun,

That voice will soon be sounded,

And blot out star and sun;

Then may this people, Father,

Among thy ransomed be,

May flock and shepherd gather,

And spend a Heaven with Thee.

A Blow and a Kiss.

We had entertained a lively hope that the Religious Herald, after the onslaught of "mud and dirt" to which (he says) we have subjected him, would fall back on his dignity, and abstain from the farther prosecution of a very unprofitable, and to us, involuntary controversy. But unconscious or regardless of the indelicacy of forcing his unwelcome advocacy upon a reluctant client, he returns to the charge, and thus exhibits himself to his readers in an attitude of most beautiful consistency. On his 'outer form' (the part of his paper which is first printed) he gives us a column, of which the following is the concluding paragraph, and pith:

"We do not at all wonder that the Secretary at the close of its article, should advise us, with some earnestness, to 'leave the whole matter, from henceforth and forever.' It surely cannot be pleasant to stand convicted of a false and slanderous accusation, but the charge must be retracted before it can be suffered to rest. The good name of a Christian minister is too precious a thing to serve as a mark for fire-brands and arrows, whether cast in malice or in sport."

Surely, here is a degree of manly indignation which promises to burn on with a quenchless flame and carry terror to the heart of the culprit, flattering himself with the delusive hope that frailty might forget or mercy forgive his fault.—But before the "inner form" of the Herald goes

to press, a "change comes o'er the spirit of its dream"—and our wondering eyes are greeted with

A PEACE-OFFERING.—Since the article on the preceding page, headed, "The Christian Secretary," was printed, such representations have been made to us, as induce us to say that we are ready to unite with the Secretary in letting the question at issue between us rest at this point.

Now, we would inform our readers (who can be no more tired of this war of words than we) that none would more readily accept the hand of reconciliation, frankly proffered, than the Editor of the Secretary. But what kind of baby play is this? On one side of the leaf: Mister, please to consider yourself 'convicted' of the most offensive species of lying; turn over, and—Sweet sir, suppose we let the matter rest! And this, without the most distant approach to a retraction of the insulting charges still standing, in black and white, on his pages.

But "representations have been made" to the Editor. What representations—we should like to know—which could influence this formidable scourge to permit a "false and slanderous accusation," after all his flourish, to 'rest,' without retraction? What representations, that have rendered "the good name of a Christian minister" less "precious" in his eyes and induced him to relinquish a war, which, on his part, is so legitimate and just?

But we have done. We shall not take the trouble to inquire into the motives of this most extraordinary proceeding. Those who have taken any interest in this controversy, may see, from this, with what sort of a character we have been dealing. For ourselves, we are almost provoked that so ridiculous a cause should suffice to entangle us in a course of ungracious (though verily, not invidious) reflections upon a third party, who has been mainly innocent of provocation. But enough. Let the severely virtuous and abjectly affectionate gentleman of the Herald, who is so disturbed the water, play in it, if he likes; we shall employ ourselves in "bigger business."

The Rev. Mr. Pennington has devoted some two columns or so, of the last number of his little "Clarksonian," to a remark which we made on the appearance of the first number of that paper.—After looking over the contents of that sheet, we expressed the hope that the Rev. gentlemen would not allow himself to be elated, in consequence of the very kind reception he met with during his visit to England. We made the remark in kindness, thinking it was needed. We still think so; nor does the perusal of the second number of his paper alter the opinion we formed while reading the first one. If we have misjudged him, we are sorry for it; but the abusive terms he has sent fit to employ in his, or his correspondent's reply, do not evince all that gentleness of character to which he appears to lay claim. We have no controversy with Mr. Pennington, nor do we intend to have any. We wish him well, and would whisper in his ear this piece of salutary advice; if you wish to have others believe you are not vain, don't tell them you are free from vanity.

Walter Balfour.

We stated, a week or two since, on the authority of two or three of our exchange papers, that the gentleman whose name stands at the head of this paragraph, had denied the immortality of the soul, and pronounced it of heathen origin, &c., and added that he had followed in the wake of Abner Kneeland. Mr. Moore, the Universalist minister in this city, informed us personally, that Mr. Balfour had not embraced the sentiments of Kneeland, but is still a firm believer in the scriptures. The sentiments, however, which we quoted, as published in the Trumpet, he said were avowed by Mr. Balfour. So then, it seems that Mr. B. is a "firm believer" in the Bible, but a disbeliever in the immortality of the soul. Mr. B. believes, as we were informed by Mr. Moore, that man will be made immortal by the resurrection of the dead. We most cheerfully make this correction, for we like to "render unto all their dues," and adds:

"We perceive by Zion's Advocate that the Trumpet has come out and explained the views of Mr. Balfour, and at the same time denounces certain orthodox papers as guilty of misrepresentation. The editor of the Advocate calls it a Universalist trick, the object of which is to get readers, and adds:

"We purposely left Mr. B's sentiments clothed in his own language. If we must explain what he means, why then we should say, we suppose he means to maintain that at death, man, as well as the beast, loses his conscious existence—but that by a future resurrection, or rather by a future re-creation—for we do not understand Mr. B. to believe the scripture doctrine of a future resurrection—but by some future re-creation, man will be made immortal. Now, in our estimation, this view amounts to very little more, than believing that man is annihilated at death, but that at some future unknown period, another being shall be created in his place."

The English Church.

The Bishopric of Litchfield has been conferred on Archdeacon Lonsdale, Principal of King's College, University of London. Though the friends of Dr. Wynter, Vice Chancellor of Oxford, have been disappointed at this result, caused, it is said, as well by the efforts of the Tractarians, as by the threats of the party called "Young England," yet it is confidently stated that the new bishop is opposed to the Oxford theology, though not so directly involved in the controversy as Dr. Wynter. We are surprised to learn that a state provision for the Roman Catholic clergy of Ireland has been proposed, and are not surprised that the Irish prelates of that church have expressed their opposition to such a proposition. It was clearly considered as thrown out to conciliate the Romanists in Ireland, and to diminish their ardent support of the present agitation. The friends of an established connection between church and state will at last discover their error, when the state

shall lead its part of the end not wonder if the party (to extend the detected also Churchman.

BAPTIST S. of St. Paul's, (E we learn from the ordinance of bapt Hague's church after the close read the Episto he led the candi ed the ordinance he then came u Hague immediat ter, and perform manner. Both in the morning scene was highly gation present.—

NOBLE HEART graph, uncredite rounds of the pap last earthquake at rescued from deat He was immediat for his humanity. money to-day—all scarcely records nial Council vote purchase his freed new career.

N. P. WILLIS AND stated in the paper the Portland Tribu Tribune says nothing for libel, but very ge respecting the charac debts, &c., Mr. Will his tailors, his landlo as any body else in the the libel suit will end those who are in the hors, to be more cau vate affairs of others.

REV. DR. BOLLES.— that the Rev. Lucius Board of Foreign Mi health, so that for som on the very borders of may enjoy the consol calm and joyful in the surrection, though his prohibit all intercourse.

BOSTON RECORDER.— Mr. Willis takes leave course of twenty-eight other man in the co press, more highly resp labors with the good Nathaniel Willis.

The Rev. Albert Baptist church in have accepted the Greece. Miss Emi an assistant mission are expected to sail January. The imp they go, the nume country and home, great work they u their departure an est.—Macedonian.

CONGRESS.— The proceedings devoid of interest, on a single subject. tion of slavery, whic a hearing under the meet with the same the present session, arisen in the early question of the rec question, on motion to a committee of head. Mr. Wise g longer oppose the but should leave the age them as they p leave in the hands of intelligence from Wa ty of the Committee vor of rescinding the have been rejected. Adams, will probably which undoubtedly community with mo ment which has em number of years.

A free colored man, has also sent in leased from his impr his being a free man he had lost his free p sold into slavery to p his imprisonment, & interpose in his beha red to the committee

THE YOUNG REA Sabbath School Union cation of a little mon title. It is ornament single subscribers at forty copies sent to copy.



The course of studies pursued in this Institution, is extensive and systematic, including those branches which are requisite to prepare the pupil for the common business of life, or for a higher course of collegiate or professional study. The Principal has, at present, associated with him, a popular English instructor, Mr. Hugh M. Thompson, who will take charge of the Common branches and natural sciences; leaving those of Mathematics and the languages to the principal. It is the care of the Principal, we wish it understood that it shall be the object of the Instructors to inspire and sustain the character of the School, so that it may fulfil the highest expectations of all who may become its patrons. In addition to the ordinary recitations, weekly lectures will be gratuitously given upon History and the Natural Sciences, demonstrated by the Apparatus belonging to the Institution.

A. J. FOSTER, Principal.

Essex, Nov. 6, 1843.



## Poetry.

## "He showed them the King's Son."

2d Kings, 11th, and 14th.

BY MRS. LYDIA H. BLOOMER.

—Oppression was in Israel, and the way  
Of an usurping woman, steep'd in guilt,  
Made the good tremble, and the bad grow bold.  
With tears, the toil-worn peasant reaped his corn,  
And trod his vintage,—for the crown of Heaven  
Darkened the joy of harvest.

Twice three years,  
Had that bad queen, in impudence of pomp,  
Wielded the sceptre,—while the people mourn'd  
Their murdered prince, and their tyrant sway  
Bore with revolting spirit. Righteous men  
In prayer invoked Jehovah's name,  
And by his deprecating altar cried,  
"Oh, Lord—how long?"

Yet not in hopeless grief  
Dropt the high priest, but trim'd his silver beard,  
And wore his costly mitre gloriously.  
While ever and anon, his brow betray'd  
The inspiration of some secret joy  
That made his spirit strong.

At length,—one morn,—  
He call'd the people,—and amid the array  
Of warlike guards,—with bristling spear and shield,  
Shew'd the King's son,—who, from red slaughter  
snatch'd,  
When mad Athaliah crush'd the royal race,  
He, in his house had hid, and nourish'd up  
To sit on David's throne.

Yes,—there he stood,  
In childhood's beauty, with his wondering eye,  
And clear, high brow. And when the priestly hand  
Pour'd forth the anointing oil, and plac'd the crown,  
With one continuous shout,—*"God save the King!"*  
The temple echo'd,—and the mountains cried  
To vale and stream,—till every brooklet told  
The whispering reeds and pebbles on its way,  
How God had bless'd his people, and in wrath  
Remember'd mercy.

Ho!—thou mournful one,—  
Who seest the burdens and the cares of life  
Dost bow dejected,—that thou never heard  
Of the King's Son,—the lowly messenger-born,  
The herald of angels?

Fast thou seest  
His face,—so full of pity for the illa  
He took a part in,—while a guest below?—  
Know'st thou his love?

Then what of boastful hope  
Shake off his unripe fruits,—thou hast the feast  
That meek submission spreads,—the peace of him  
Who making the Eternal Will his own,  
Becomes co-worker with Omnipotence.  
So,—in thy loyalty and love, hold on  
Life's shortening pilgrimage, and hand in hand  
With the King's Son, pass to thy destin'd skies.

## Time shall be no more.

And who is he? the vast, the awful form  
Girt with the whirlwind, sandal'd with the storm?  
A western cloud around his limbs is spread,  
His crown a rainbow, and a sun his head;  
To highest heaven he lifts his kingly hand,  
And treads at once the ocean and the land:  
And hark! his voice amid the thunders roars,  
His dreadful voice, that time shall be no more!  
—Lo! cherub bands the golden courts prepare,  
Lo! thrones are set, and every saint is there:  
Earth's utmost bounds confess his awful way,  
The mountains worship, and the isles obey;  
Nor sun nor moon they need,—nor day nor night;  
God is their temple, and the Lamb their light;  
And shall not Israel's sons exulting come,  
Hail the glad banner, and claim their ancient home?  
On David's throne shall David's offspring reign,  
And the dry bones be warm with life again:  
Hark! white-robed crowds their deep hosannas raise,  
And the hoarse flood repeats the sound of praise;  
Ten thousand harps attune the mystic song,  
Ten thousand choirs exult the strain prolong—  
"Worthy the Lamb! omnipotent to save,  
Who died, who lives, triumphant o'er the grave!"  
HERBERT PALESTINE.

## Miscellaneous.

## Professor Tholuck.

During Mr. Turnbull's tour in Europe last summer, he visited Halle, which he found to be a remarkable plain, old-fashioned looking city, deriving its chief distinction from its celebrated University, which has about sixty Professors and from nine to ten hundred students, about four hundred of whom are theological students. A short account of Dr. Tholuck will undoubtedly be read with pleasure, which we find in the Baptist Advocate, extracted from Mr. Turnbull's Journal:—*N. H. Rep. Reg.*

"Next morning we went to the Stadt Kirche, which is also the University Church, and had the pleasure of hearing the celebrated Tholuck perform divine service. He read prayers before a table, placed at one end of the principal aisle, and then ascended an old-fashioned pulpit, in which to preach. The singing and responses were performed by the congregation, led by an organ.—The house was completely filled, and a large proportion of the hearers were students and others connected with the university. Their appearance was respectful and devout. They seemed to join in the devotional exercises, particularly the singing, with great spirit. Tholuck's text was Ecclesiastes, chap. vii.: 'God made man upright, but they have sought out many inventions.' He contrasted the inventions of men with the truth of God, and announced his subject as 'incerity in the search after truth.' This discourse, he subsequently informed me, was one of a series which he had been preaching in the academical church. The discourse was listened to with marked and uninterrupted attention to the close. Multitudes hung, with great apparent delight, upon the lips of the preacher, and seemed fully to sympathize with the evangelical truths he uttered.

"The principal characteristics of Tholuck's preaching, so far as I could judge from this discourse, are simplicity and solemnity, earnestness and pathos. His appearance is remarkably dignified and prepossessing in the pulpit, when dressed in his flowing robes, and making his powerful and earnest appeals to the congregation.

"He manages his voice, which is clear and loud, with considerable skill. His enunciation is distinct and deliberate, and his tones various and commanding. He is now high, now low, at one time pathetic, and at another vehement and stern. His style, or composition, has two qualities, which distinguished it in a more than ordinary degree. It has a beautiful and easy flow, combined with an occasional sharp and elegant terseness, which every now and then strikes the ear of the listener with a peculiar and most agreeable force, as if, to use a familiar phrase, he made it crack!

"In the afternoon, Mr. Neale and myself called upon Dr. Tholuck, and presented our letters of introduction. He received us with much cor-

diality, and conversed freely in remarkable good English, on a variety of topics; but more especially upon the state of religion in Germany.—He informed us that the evangelical religion is spreading among the people, that the Prussian government is decidedly favorable to evangelical views, and does much for their diffusion and prevalence. He stated, however, that philosophical scepticism and rationalistic theology had become so prevalent, that it was next to impossible to dislodge it from the minds of the community.

"Among other things, he told us that Strauss, author of the *Leben Jesu*, was now in Wurttemberg, that he had married an opera singer, and was engaged in writing works for an opera which his wife is now getting up. An appropriate business for one who, while a professed minister of the gospel, wrote an elaborate book to undermine the truth of christianity.

"I asked after Tholuck's health, 'Ah!' said he, smiling, '*Infundum Jubes renovare dolorem*.' He is a constant sufferer, being afflicted with nervousness and bowel complaint, accompanied with headache and sleeplessness. Yet he is a great reader, quite a writer, performs his academical duties, carries on an extensive correspondence, and preaches once a fortnight at the university church. His manner, too, is vivacious and cheerful.

"His opinion of Romanism was asked. '*Sehr gefährlich!—very dangerous*!' was his expressive reply.

"Tholuck is about the ordinary height, perhaps a little under it, and of a slender make. His countenance is oval, pale and somewhat sallow; his eyes are small, and his forehead broad and massive. His hair is black, and hangs gracefully behind his head. He has a great appearance of weakness, though not in the pulpit, stoops a little in his gait, and has a peculiar halt in walking.—He has a habit also of occasionally swinging his body, both in private conversation and in his public recitations, but not in a disagreeable way.

## From the Religious Herald.

## Anecdote of John Trumbull.

In the Reminiscences of the late Col. Trumbull, we find the record of an occurrence which reflects no little credit upon his moral courage and Christian principle. Col. Trumbull, who at one time lived in habits of intimacy with Thomas Jefferson, was invited by the latter on a certain day to dine at his house, in company with several other gentlemen. The Col. went, according to invitation, and found himself surrounded by a circle of disciples of the French Atheistic Philosophy of that period, with Mr. Jefferson at their head.—Whether by design or not, the conversation was soon directed to religious subjects, and as Trumbull was known to be a believer in Christianity, the gibes and sneers which were freely thrown out against the Christian system, he very properly regarded as insulting to himself, as well as to his Maker. Among those who made themselves disagreeably conspicuous in this ungentlemanly (to call it by no worse name), proceeding, was Mr. Giles, Senator from Virginia. He went so far as to say, "It's all a miserable delusion and priest-craft. I do not believe one word of all they say about a future state of existence, and retribution for things done here. I do not believe one word of a Supreme Being who takes cognizance of the paltry affairs of this world, and to whom we are responsible for what we do."

This outburst of naked atheism for a moment shocked and confounded Trumbull, but he soon recovered himself, and turning to the speaker, replied as follows: "Mr. Giles, I admire your frankness, and it is just that I should be equally frank in avowing my sentiment. Sir, in my opinion, the man who can, with sincerity, make the declaration which you have just made, is perfectly prepared for the commission of every atrocious act, by which he can promise himself the advancement of his own interest, or the gratification of his impure passions, provided he can commit it secretly, and with a reasonable probability of escaping detection by his fellow men. Sir, I would not trust such a man with the honor of a wife, a sister or a daughter—with my own purse or reputation, or with any thing which I thought valuable. Our acquaintance, Sir, is at an end." Saying this, he rose and left the company.

## [SELECTED FOR THE SECRETARY.]

I looked, and beheld an extensive plain, covered with thousands of living men, whom the Demon of War had drawn up in hostile array, to cut, mutilate and kill each other. Beings of beautiful structure, fashioned by the hand of Almighty Genius. Forms, possessing the spirit of mind, great and noble in faculties; even shadowing forth the image of His Spirit, who created the Universe—capable of comprehending that Spirit! Spirits wearing the signet of Immortality—Ever-existent! And these forms of god-like beauty and mind, once honored by the presence and power of the Godhead, in the presence of Jesus Christ, stand ready, awaiting the signal to kill and destroy! These spirits, burning with eagerness to send each other before the Tribunal of Jehovah! Oh, brother, it was a fearful sight! It spoke deep of how fallen! fallen! was man. These were not heathen Egyptians—Babylonians. No, scarce one in the mighty concourse, but had heard the sound of the trumpet of Penece, the voice of redemption.

I fancied, as the wind swept mournfully past, that I could already hear the sighs of the broken-hearted maiden—the groans of the widowed mother—the wild shriek of the maniac wife—the dying gasp of the famished orphan! Oh, I almost wished for supernatural strength, to blast in the bud, this Demon-Flower, whose fragrance, deadly as the Upas, was so prolific of human woe!

Now the dense masses heave with motion—near each other—survey with mute and breathless silence. The scream of the eagle is hushed; the wolf hurrieth in affright back to his den; the river floweth on with redoubled swiftness, as if fleeing from the scene; the sun veileth himself behind a dark cloud. All Nature shrinks appalled—even the very herbage would sink back into the bowels of the earth!

"Strike!" cries the Demon—"Strike!" echoes around, And the voice of Reason is lost in the sound.  
"Strike!" cries the Demon—and now rises high The clashing of steel, and the fierce battle cry!  
"Strike!" cries the Demon—"in echoed again, In the dying groans of the thousands slain!"

C. B. G.

## For the Christian Secretary.

## The Praying Mother.

One says: "My son has indeed gone to the distant city, where I cannot now watch over him, where I cannot daily reprove and admonish him, and where he will be exposed to various temptations, and being naturally of a lively temperament, he will, I fear, be led astray and forever ruined. But I cannot prevent it, although the thought is painful, almost beyond endurance."—But the praying mother reasons not thus. Truly, she may know that her son has gone where her verbal counsels cannot daily reach him; but she remembers that she has a covenant-keeping God, to whom she can daily, hourly, ye, momentarily, bear him in the arms of prayer, beseeching him to throw around his heart a shield that would ward off the arrows of the tempter, and thus foil the plans of the enemy. She may know too, that he is surrounded by those who are adepts in all the arts of wickedness, and who would gladly allure him into their snares, that he with them might become a monument of shame and misery. But she sinks not in gloom or despondency; "as faith points upward," and duty onward, her confidence in God remains unshaken, and his promises to his children, are to her full of consolation. Although she may hear that her beloved child has been overtaken in a fault, and swerved from the path of strict rectitude, in which he had been trained, yet she gives him not over, but continues to intercede with her Saviour, with the earnestness of one that cannot be denied, that he may yet be reclaimed, and be made an heir of the kingdom of Christ. And there is scarcely one, with a heart so calloused, but that it will in some measure be softened, and some chord will be struck, which will vibrate in self-reproach, as memory is sometimes suffered to revert to the time when he knelt by the side of a fond mother, and heard the gushings of a pious heart, as they poured forth in earnest pleadings with her Saviour, that the rich blessing of eternal life might be granted to her beloved child. No doubt, many a one has been haunted, even in the midnight revel, with the recollection of that prayer. And when returned and alone, in the hours of solitude and darkness, the form of the mother bowed in devotion, or in performing some acts of unwearied kindness, has flitted before him, and as he has endeavored in vain to banish her from his mind, he has wished that he might ever forget the guardian of his earlier and happier years. For the recollection of her is bitterness to his soul. Although the heart of the Father is sometimes turned away by the disobedience of the child, yet that of the Christian mother, never. Even in the hour of dissolution, if reason retains its throne, will be heard ascending, the prayer for the child of waywardness, that he may be restored, and be prepared to meet her in the heaven to which she is hastening.

What a privilege to have, and to be, a praying mother. C. A. A.

## Useful Statistics.

The value of the annually manufactured products of our country is \$350,000,000. The average value of our annual imports is \$100,000,000—about one third of the annual products of our manufactures. The value of our annual exports is \$100,000,000, including all agricultural products—less than a third of our annual manufactures. Our manufacturers give employment to 455,668 persons; 77 of every 100 of our population are engaged in agricultural labor. The value of the annual products in 1840, was \$354,387,597; of manufactures, \$239,836,224, and of commerce, \$79,721,098. The estimated value of manufactures, including materials, is \$400,000,000.

The British tonnage entering our ports, in trade with her colonies, has risen since 1830, from 4000 tons to 400,000 tons; hence the commerce of Quebec has risen from nominally nothing to 319,100 tons. The British tonnage entering our ports in 1830 from all countries, was 87,281 tons; in 1835 it was 519,160 tons, while the amount of foreign tonnage in 1830 was 131,900, and in 1840 it 712,268 tons. The increase of British shipping into our ports since 1830, has been 670 per cent. The average duties imposed upon our exports by foreign governments, is about 124 per cent. upon our home value, and is annually about \$130,000,000.

Our imported calicoes in 1835 was over 150,000,000 yards; last year there was but 16,000,000 yards imported. Last year, our manufacture of calico was 158,028,000 yards; worth \$14,000,000; capital employed, \$8,000,000. The import of cotton goods last year was only about 13,000,000 yards.

Twenty millions of acres of land are said to be required to produce the wool used in this country; still we import much of it. The British exported to the United States in 1841, \$7,600,000 worth of woolen goods, out of the total of \$5,748,673 of her woolen manufactures exported, being more than a quarter of the whole.

During the last twenty-two years, the average annual value of imported silks has amounted to \$10,000,000, or total \$220,000,000—equal to the indebtedness of all the States.—*Boston Bee.*

## From the Norwich Courier of Dec. 16.

## Important and Valuable Invention.

Charles Thurber, Esq., of the firm of Allen & Thurber, of this city, has, as we learn, taken out a patent for an invention, which reflects great credit upon his skill, and promises to be eminently useful. It is called "Thurber's Patent Printer." We have not had an opportunity of seeing the machine, but we learn from the editor of the Worcester *Ægis*, that its impressions are affected through the instrumentality of a system of keys, of which the number may be larger or smaller, according to the size and construction of the machine. To these keys, says the *Ægis*, are attached all the letters, characters used in punctuation, and figures of various sizes. The only skill required for execution is simply to touch the key to which is attached the letter which you wish to use, and press it upon the paper. The ink is distributed with great accuracy and uniformity, and deposited upon the roll which inks the type; no special care or attention being required, as the distribution of ink is continually going on during the process of printing. The paper is so arranged, that when the type is pressed down, the former moves through a distance exactly equal to the width of that particular letter,

and the required space between it and the next letter.

The impressions made by the keys form a true line, and the position of every letter on the paper is as mathematically exact as if done by a common printing press.

For the blind, the nervous, or the unskilful, we feel disposed to hail this as a very important invention. For the keeping of records also, it will be an invaluable machine.

Dr. Howe, of the institution for the blind, at Boston, has, as intimated to us, expressed the most implicit confidence in this invention for the use of that unfortunate class of persons whose melioration he has constantly studied.

George D. Prentice, Esq., the editor of the Louisville Journal, having been afflicted for some time with a paralysis in his hands, has written to make inquiry relating to this welcome invention, and expresses the utmost interest in the experiment.

## Our Artists Abroad.

We take the following from a letter written to the N. Y. Evening Post by their correspondent at Rome. Mr. Terry, the gentleman named, is a native of Enfield, and formerly resided for some time in this city.

Luther Terry, of Connecticut, has resided in Rome some five years, and ranks among the most promising of our artists now in Italy. I have been frequently in his rooms. One picture, though unfinished, took my fancy, which he calls the Little Fisher Boy, and I was really charmed with the model—an Italian lad about seven years old, the prettiest and pleasantest little fellow I have met in many a day. I wish you could see his playful smile and unaffected ease. Childhood is indeed the age of grace—there is no constraint of action in infancy—all is nature. Your friend, Daniel Parish, Esq., of New York, who was lately here with his accomplished lady, gave Terry an order for an original picture. He is also copying an old painting for the same gentleman. Terry copied, some time ago, Raphael's Madonna di Foligno, in the Vatican, for the Rev. Mr. Shepherd, of Boston, (it was admired by all,) which is now in the United States. It is no argument against a young painter's merit that he copies to order from old masters; necessity, as well as improvement in his art, rather than lack of invention, compel him to the task. Terry has been engaged upwards of two years on an original design, a noble one it is—Christ disputing in the Temple, which he hopes to finish in a few months. He is also making a copy of a Madonna and child for Mr. Hicks, whom I have before named. It will be sent to New York by and by.

## The Brotherhood of Mercy.

Sometimes, at Florence, in the midst of a Cavatina, or *pas-de-deux*, a bell with a sharp, shrill, exhorting sound, will be heard; it is the bell della misericordia. Listen! if it sound but once, it is for some ordinary accident, if twice, for one of a serious nature; if it sound three times, it is a case of death. If you look around, you will see a slight stir in some of the boxes, and it will often happen that the person you have been speaking to, if a Florentine, will excuse himself for leaving you, and take his hat and depart. You inquire what the bell means, and why it produces so strange an effect. You are told it is the bell della misericordia, and that he with whom you were speaking, is a brother of the order.—This brotherhood of mercy is one of the noblest institutions in the world. It was founded in 1244, on occasion of the frequent pestilences which at that period desolated the town; and it has been perpetuated to the present day, without any alteration, except in its details—with none in its purely charitable spirit. It is composed of seventy-two brothers, called chiefs of the watch, who are each in service four months in the year. Of these seventy-two brothers, thirty are priests, fourteen are gentlemen, and twenty-eight artists. To these, who represent the aristocratic classes and the liberal arts, are added five hundred laborers and workmen, who may be said to represent the people. The seat of the brotherhood is in the place del Duomo. Each brother has there, marked with his own name, a box enclosing a black robe like that of the penitents—with openings only for the eyes and mouth, in order that his good actions may have the further merit of being performed in secret. Immediately when the news of any accident or disaster is brought to the brother who is on guard, the bell sounds its alarm, once, twice, or three, according to the gravity of the case; and at the sound of the bell, every brother, wherever he may be, is bound to retire at the instant, and hasten to the rendezvous. There he learns what misfortune or what suffering has claimed his pious offices; he puts on his black robe and broad hat, takes the taper in his hand, and goes forth where the voice of misery calls him. If it is some wounded man, they bear him to the hospital; if the man is dead, to a chapel; the nobleman and the day laborer, clothed with the same robe, support together the same litter; and the link which unites those two extremes of society is some sick pauper, who, knowing neither, is praying equally for both.—And when these brothers of mercy have quitted the house, the children whose father they have carried off, or the wife whose husband they have borne away, have but to look around them, and always, on some worn-out piece of furniture, there will be found a pious alms, deposited by an unknown hand. The Grand Duke himself is a member of this fraternity, and I have been assured that more than once at the sound of that melancholy bell, he has clothed himself in the uniform of charity, and penetrated unknown, side by side, with a day-laborer, to the bed's head of some dying wretch, and that his presence had afterwards been detected only by the alms he had left behind.—*Dumas in Italy.*

PREACHING.—It is astonishing with what complacency men will sit and listen to a sermon and apportion it off their neighbors. How natural for a man to say to himself, when one sin is rebuked—that his neighbor A, and when another comes that his neighbor B, and another, neighbor C, through the alphabet of neighbors. And the best of it all, that neighbor A, and neighbor B, and neighbor C, and so on, set as complacently as he and very likely think the preacher must be speaking daggers to him all the time—so prone are we to see the faults of others, and think ourselves very saints.—*Nashua Telegraph.*

## Dry Goods! Dry Goods!! GAY &amp; ROCKWOOD

TAKE this method of returning their thanks to their friends and patrons in Suffolk, West Suffolk, Enfield and in other towns in Connecticut for their patronage bestowed since we have been in business, and respectfully solicit a continuance, or a call at least, when they visit Springfield, and would inform all, that we have now on hand a very extensive stock of FALL and WINTER DRY GOODS, bought for Cash and will be sold for Cash only, at fair prices.

Our Stock embraces a general assortment of Fancy and Staple Dry Goods. The following articles constitute but a small portion:—

Broadcloths, Beaver, Tweeds for Sacks, Cassimeres, Satinets, rich Vestings, Super Silk Warp Indiana Cloths, Silk Warp Alpaca, Cotto, Warp do., Bombazines, very cheap; Mouslin de Laines, rich (bustans, Chamois Bro. cades, Parasols, Eolierines, Velvets, Merinos, Zenovia Cloths, Lunettes, changeable Alpaca and Cracoeines for Dresses, 5000 yards Prints, white Goods, Brown and Black, Sheetings and Shirtings, Flannels of all colors, from 10 cents upwards, Cambrics, Worsteds, Handkerchiefs, Cravats, Chinizes, Linens, Tickings, Blankets, Gloves, Hosiery, &c., &c.

HOUSE FURNISHING GOODS.—CHEAP. Cloak Stuffs and Trimmings, such as Broadcloths, Indiana and Alpaca Cloths, we shall sell cheaper than ever this Fall and Winter, no mistake! Net, Flaid, Brochu, Alpaca, Silk and Cashmere Shawls from 50 cents to \$15 5000 lbs. real Live, Geese Feather, clean, white, sweet and lively, in sacks from 3 lbs. upwards, and every sack warranted genuine, and for sale cheaper than the same quality can be bought at any other store.

All Goods sold at this Establishment warranted cheap, and as good as represented, or the Goods can be returned, and the money will be cheerfully refunded.

DANIEL GAY, J. T. ROCKWOOD, No. 3 State Street, next store to James Brewer & Co. G. & R. are agents for the Maltin. Fancy Dye House, Boston. Goods sent and returned free of charge. Dresses dyed for \$1. Springfield, Mass., Nov. 24, 1843. 6w37

## Baptist Select Hymns.

This excellent selection of Hymns, occupying a place that no other Hymn Book does, furnishing in separate parts, Hymns for Prayer and Conference, Temperance, Tract, Sabbath School and Peace Meetings, and for Family worship, is for sale on reasonable terms by the publisher, GURDON ROBINS, 170 main st. 6w39

## Buffalo Lumber.

THE Subscribers would inform the public that they keep constantly on hand and for sale, a good assortment of BUFFALO CHERRY, WHITE WOOD and PINE, from 5 to 12 inches in thickness. Also, a good assortment of MANHATTAN VENEERS, boards and plank. Also, Mahogany suitable for Clock-makers use.

WANTED—50 tons of White Oak Timber. W. ROBERTS & CO., STEAK SAW MILL, 6w35

Nov. 10. Twenty boxes Brass Clocks for sale by W. ROBERTS, 31 Front st.

## Hats, Caps and Furs.

L. HAMILTON & CO. have on hand and for sale, a full and choice assortment of Hats, Caps, Furs, Buffalo Robes, &c.

In the line of Furs, may be found Lynx, Siberian Squares, and G. net Muffs, made up in the best manner, expressly for the retail trade; also, Otter, Seal, Muskrat, Nerts, and Cloth Caps, fur-trimmed, all at the lowest cash prices.

They would also call the attention of the public generally to their assortment of extra Cashmere, Mole-skin and Cashmere HATS, made of the best material and finished in a superior style to any thing we have heretofore offered to the public. Those who wish to purchase, or those who are anxious to see a beautiful assortment of the above named articles, are invited to call without delay at 168 Main St. directly opposite the State House, under Union Hall. N. v. 7. 1/35

CHARLES ROBINSON, Attorney and Counsellor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine.—Also agent for the North American and Hudson Insurance Companies of New York. Office, corner Church and State streets, New Haven.

HARTFORD FIRE INSURANCE CO. Office North side of State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. Its incorporated capital is One Hundred and Fifty Thousand Dollars, which it has invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptness, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company: Eliphalet Terry, S. H. Huntington, H. Huntington, Albert Day, Charles Barwell, Henry Keeney, James Goodwin, Jr., John P. Brace, Junius Morgan.

ELIPHALET TERRY, President. JAMES G. BOLLES, Secretary.

PROTECTION INSURANCE COMPANY.—Office North side State House Square, in Exchange Building.—This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices. Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

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DANIEL W. CLARK, President. WILLIAM CONNER, Secretary.

ETNA INSURANCE COMPANY.—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and invested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that capital is not exposed to great losses by sweeping fires. The office of the Company is in the new *Ægis* Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

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